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THE Spokesman

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WHY THIS SILENT PROCESSION OF PROTEST ?

Most Insulting and Unparalleled Sacrilegious Acts are being Committed to Demoralise Sikhs

Master Tara Singh Explains Akali Dal's Stand

It was in 1955 that the Akali Morcha took place against the ban on the slogan of 'PUNJABI SUBA ZINDA BAD'. It may be specially noted that the morcha was not for the attainment of 'Punjabi Suba', but was for removal of ban against the innocent slogan of 'Punjabi Suba Zinda bad'. This morcha was so perfectly non-violent that nobody even now can point out a single word uttered or deed committed by any Sikh anywhere which may be provocative or insulting to any gentleman, official, community or religion. The Punjab Government was completely in the wrong for unlawfully banning this innocent, non-provocative and inoffensive slogan, and thus attacking civil liberties of the people. The consequence was that so sane neutral gentleman supported the Government position and the Akalis succeeded in getting the ban withdrawn.

A little later, negotiations over the demand of Punjabi Suba took place between the Government and the Akali Dal. Settlement was arrived at. It was in 1957 that the Arya Samajists started a morcha demanding certain amendments in the above said settlement. The demand was most unreasonable, and the morcha was violent from the very start. Most provocative, insulting, abusive and offensive lectures were delivered and slogans raised by the leaders of this morcha against the Sikhs, the Sikh religion, the Sikh leaders and the Sikh religious symbols.

The following are some of the slogans raised and objectionable sentences spoken by the leaders during this violent agitation:-

1. In the last week of July 1957, several cigarette cases were thrown into the sacred tank of Golden Temple, Amritsar.
2. On 31st July 1957, the sacred Keshas of Ajit Singh, a boy of 12 years of age, were cut off while asleep, by one Baldev Raj, who was arrested, tried and let off by the Magistrate on furnishing a security of good behaviour for one year.
3. On 1st of August, 1957, pages of Gurbani (Gurbani Sahib) were torn and scattered on the road leading from Chauk Lachhmansar to Chatwind Gate, Amritsar.
4. Two cigarettes were sent to one Gurcharan Singh, Prop: Kuldeep Cloth Store, Patiala, by post on 1st August, 1957.
5. On 3rd August, 1957, one Thakur Dass was caught on the spot disfigurig the Punjabi name-plate of one Bibi Joginder Kaur, Chowk Baba Sahib, Amritsar, and handed over to the Police by the public. He disclosed that he was engaged by one Jan Sangh Leader Prem Nath for that purpose.
6. On August 5, 1957 Dharam Pal M.C., Amritsar used very insulting and provocative language with regard to the Holy Guru Granth Sahib, in a public meeting in Katra Jaimal Singh, Amritsar.
7. On Aug 12 the sacred Keshas of one Arjan Singh, Balmeer Gate, Jullundur, were cut off while he was sleeping.
8. On Aug. 16, a packet of cigarettes was found thrown near the Holy Guru Granth Sahib in the Gurdwara Sikh Sewak Jatha, Patiala and a similar incident took place in Gurdwara Singh Sabha, Hansi on Sep. 13, 1957.
9. On Sep. 26, one Hindu, Nanth by name, put a burning cigarette on the head of a Sikh, Kewal Singh, at Kartarpur, District Jullundur.
10. On Nov. 9, the Holy volume of Guru Granth Sahib was burnt to ashes at Patiala, whereas at Bhatinda pages of the Holy Guru Granth Sahib were torn to pieces and scattered in local Gurdwara;
11. On Nov. 26, at Chandigarh, a Time Bomb was placed in the premises of the Gurdwara;
12. On 24th December, 1957, along with a tobacco packet, a printed poster was also thrown into the sacred tank of Golden Temple. This poster conta ned a threat to the Sikh people, that unless they voluntarily abjure their sacred vow in this respect, packets of tobacco will continue being thrown every month onto the tank.
13. On the night between 30 & 31 December, 1957, a glass-jar containing a tobacco packet with several pages of Gurbani was placed by some one inside the gate of my house;
14. (a) While mentioning the sacrilegious incident of throwing cigarette boxes in the holy tank of Amritsar, Shri Barsi Lal of Amritsar tauntingly said at a public meeting held at Patiala "How can the water of the tank be sacred whose foundation was laid by a beef-eating Muslim!" Further he said, "Some people say 'Do not antagonise the Sikhs, they will join Pakistan'"

(Contd. on next page)

Route of 2nd February Protest Procession

The silent protest procession which is being organised by Shiromani Akali Dal on Sunday February 2, 1958 will start from Parade Ground, opposite Red Fort, Delhi, and after passing through Gurdwara Sis Ganj, Fatehpuri, Lal Kuan, Ajmeri Gate, Thompson Road, Connaught Circus, Regal, Parliament Street, Ashoka Road, it will terminate at Gurdwara Bangla Sahib. The procession will be headed by Gyani Bhupindra Singh Head Granthi, Sri Harimandir Sahib, Amritsar.

A Public meeting to protest against the sacrilegious acts will be held immediately on the termination of the procession which would be addressed by Master Tara Singh, Goswami Ganesh Dutt and others

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I say, 'If they do so, they will have to shave off their beards and Keshas".

(b) On 21.7.57 Shri Sohan Lal Propaganda Secretary of Hindi Raksha Samiti said in a public meeting at Ambala Cantonment, "I challenge the Sikhs to have the courage of coming out of the Gurdwaras and hold a meeting in the open place"."

(c) In a public meeting held in Grain Market of Ambala Cantonment Shri Santokhanand said, "Barbers think of what will happen to their trade, if Hindus read Gurmukhi?"

(d) In a public meeting held to welcome an Arya Samajist Jatha on its return from proceeding to U.P., Shri Durga Dass said, "If any Sikh dares to interfere with our movement, we shall take possession of the Gurdwaras and the Sikhs will not be permitted to enter the Gurdwaras. What to say of Punjab, no Hindu child will read Gurmukhi throughout whole of India."

(e) In a public meeting held at Jamunanagar near the Market, Shri Sham Lal Tiwari said "Sikhs are not in senses till 12 noon, and this spell of 12 noon is always on the brain of Master Tara Singh and Sardar Hukam Singh Speaker."

(f) At Mandi in Himachal Pradesh, Swami Rameshwaranand said on 8th July, "Do not call Sikhs Sardars, call them Jatajut or Keshanwala. Sikh preachers say that Guru Gobind Singh protected the Hindus. He could not protect his sons and ran to Banda Bairagi for help."

(g) In processions of Ambala and Jamunanagar the following shout is being constantly repeated:-

'*Ura Aira Nahin Parhenge Gandi Bhasha Nahin Parhenge*'

(We shall not read the Alphabet of the filthy language i.e. Punjabi).

(h) An Acharya Bhikshu said in a public meeting of Ambala City, 'Guru Gobind Singh had to fall down before a Sanyasi of ours and to beg for his favours to go to Punjab to fight against the Moghals.

(i) Mahasha Zorawar Nand of Meerut said at Ambala, "I have heard that some people raise slogan '*Dhoti Topi Jamna Par*', we shall in reply raise slogan '*Kesh Uska Karo Tiar*'.

(j) At Patiala Swami Rameshwaranand said, '*Kainchi Ustra Karo Tiar*'.

(Get ready scissors and razors).

(k) At Jagadhri Sohan Lal Tiwari said "If the Sikhs wish to live here, they shall have to shave off and take Hindu appearance," etc etc.

Besides attacks upon Sikh religion and Sikh leaders and Sikh community, the police officers and men were abused and attacked at several places. At Chandigarh a Superintendent of Police was felled down and so severely beaten by the Hindi Raksha Jatha, that he had to be bodily lifted and carried in unconscious state. Pelting of stones and brickbats upon the police by these so called satyagrahis were of common occurance.

On account of the unreasonable demand of the Arya Samajists and the offensive and violent methods used by them, this morcha was condemned not only by neutral gentlemen, but even by so many scholars and well-wishers of Hindi. Pandit Nehru was so annoyed that speaking at the All India Congress Committee session at New Delhi on September 1, 1957 he, (as published by the Tribune in its issue dated 2.9.57) strongly condemned the Hindi Agitation and said that the Hindi Agitation in Punjab instead of doing any good would cause terrible harm to Hindi. The protection of Hindi for which the agitation had been started by the Arya Samaj, Mr. Nehru said, was a mere pretext. The Prime Minister further said it was strange that in the name of culture people should start agitations having political motives. That was why he considered the agitation to be vulgar to the extreme.

Whenever this morcha showed signs of want of public sympathy, they received fresh cause of hope. When it was clear that the morcha had practically fizzled out, a wonderful phenomenon came into play. Punjab Government decided to release certain categories of Hindi morcha prisoners, and this new incentive gave new lease of life to the dying morcha. The morcha at once flared up into a high pitch. Hundreds of prisoners were daily released and hundreds fresh were sent to Jail. Morcha was postponed. All the prisoners were released and orders for refunded of fines realised were passed. Realised fines were refunded for the first time in the history of civil disobedience movement. The extra-ordinary leniency and sympathy shown for this violent and aggressive hooliganism has, I believe, cut at the very root of peace and law and order of the country. Immediate result of this step of the Government was that the shameful attacks which had lessened with the waning of the enthusiasm in the Hindi Raksha agitation, suddenly burst into unprecedented storm of hooliganism and provocation to religious sentiments of the Sikhs throughout Punjab and Delhi. The Sikhs have shown wonderful sense of responsibility, restraint and discipline at this most critical moment. But there is limit to patience and forbearance, and to me it appears the cup is full to the brim now.

I may mention here that it appears that the Punjab Government is planning some sort of offensive against the Sikhs. When we made settlement with the Government in 1955, we had complained of undue and high-handed interference in Gurdwara management by the Punjab Government immediately after our winning Gurdwara elections. We were assured that our complaints which could be removed, shall be removed. But no single complaint or high-handedness was removed. I have no complaint against Government of India in this respect, for I never brought this high-handedness to their notice. It was the sphere of the Punjab Government & I tried to persuade the Punjab Government to see sense and rectify the mistake but I failed. After the end of Hindi Raksha morcha, the Punjab Government has come out with redoubled zeal to interfere in the management of Gurdwaras. A so-called Malwa Akali Dal has been organised overnight and the Chief Minister after dissolving the Pepsu Gurdwara Interim Board has reconstituted it giving this new Malwa Akali Dal number of members equal to that given to the Shiromani Akali Dal. Government has no right (at least no moral right) to assume the role of religious dictator. There are more instances of how the Chief Minister is interfering in day-to-day Gurdwara management. In one case, he went to the length of trying to influence some members of our Executive Committee to support a Gurdwara employee against whom charges of corruption were pending. I need not give details here. They will be brought to the notice of the responsible persons of Government of India, who are bound to see that the terms of our settlement with them are sincerely carried out.

Why should these fresh attacks upon our Gurdwara management by the Punjab Government coincide with the postponement of the Hindi Morcha? Is there some concerted plan?

For the following reasons I blame Arya Samajist leaders for the most offensive attacks which are being committed against Sikh religion.

1. As I stated above, the leader of this so-called Hindi Raksha Samiti, Swami Atma Nand said in his statement given to the Press on July, 12 1957 and published in the Tribune of July, 17 1957, "In a statement to the Press the Swami indicated that Arya Samajists would march to Gurdwaras where most inflammatory speeches are made every day if the proposed counter satyagrah of Punjab Youth Congress was launched." Immediately after this statement, attacks upon our Gurdwaras started. Two Cigarette boxes were thrown in the holy tank of Amritsar the next day.

2. Inspite of so aggressive and shameless hooliganism, the leaders instead of taking some steps to stop it, have been constantly crying from house-tops that their movement was perfectly non-violent. What can be greater encouragement to the hooliganism carried on account of this agitation?

3. The perpetrators of these crimes have no personal motive. They are doing so in order to win applause in some quarters. These 'Shabash' giving quarter can only be amongst Arya Samajists. I don't mean that the top-leaders are directly responsible or all this is with their knowledge or sympathy. But this heinous crime is continuing for months and if the leaders are unable to check it they must refuse to take responsibility for such a goonda agitation. *Chauri-Chaura* was committed against the programme of Mahatma Gandhi. But he saw his responsibility in it and at once stopped the whole movement. Why do the Sikhs not commit any such crime even in retaliation? No violence or hooliganism is committed unless it evokes sympathy and applause in the sphere of the perpetrators of the crimes. Again, why have such insulting and provoking crimes against Sikhs and Sikh religion have been committed for the first time in history by Hindus or a section of Hindus? This is what pains me most. The heads of a section of the Hindus have swollen. They believe it to be Hindu Raj and are out to demoralise the minorities. Evidently, the present agitation is not pro-Hindi. It is anti-Punjabi and anti-Sikh agitation. The extraordinary leniency, the sympathy and the encouragement received by these Hindi walas from Government quarters during this morcha, (inspite of strong and unequivocal condemnation by Pandit Nehru on several occasions) have further encouraged this mentality and peace is in danger.

I said before now, that I am not certain what we have gained by Regional Formula itself. But the thing which have immediately gained is the feeling created in our minds that we are equal partners in the freedom of the country, and are no more to feel that we are a subject race. That feeling has suffered a set back now, on account of haughty demeanour of these Hindi-walas and the sympathy evinced by the Government inspite of its worst sort of hooliganism. You know, all the Sikhs were not in favour of accepting the Regional Formula. They trusted me and did not oppose the formula. But the number of Sikhs who do not think that the Regional formula is sufficient to give freedom from communal-minded Punjab Hindus or to make us feel equal partners in the freedom of the country, is increasing. I, therefore, request the responsible leaders of our country to observe the terms of the settlement strictly and interpret them liberally. When I hear of the attempts being made to whittle down the regional formula, I am down-hearted and fear something—I do not know what.

I have been drawn into politics by circumstances and by my religion. Religion should be the

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THE PUNJAB PROBLEM

The Punjab problem is a tangled skein. It has a tragic history behind it. We will resist the temptation to go eighty or there years behind it to trace the birth of communal passions in the Punjab. It must, however, be admitted by all dispassionate students of the modern history of the Punjab that along with the pioneering educational and reformist work to the credit of the Arya Samaj, there was also the communal bitterness let loose by its caustic, pergent propaganda, more particularly in its initial stages, about the end of the 19th century and for some decades in the 20th century. In its effect it stemmed the tide of Hindu conversions to Islam and Christianity but it left a trail of bitterness, intolerance and communalism. The alien rulers' interest lay in keeping alive communal passions. To this end, they favoured now one community, then the other in the Punjab, as it suited their purpose. They took no steps for the expunction of a particular chapter in a well known sectarian book, even though the chapter tends to create and accentuate disaffection between communities. They allowed the law to remain inoperative. This was in consonance with their imperialistic plan of Divide and Rule. No wonder, if communalism raged in the Punjab. The language press was not slow in exploiting the situation. It kept up and intensified the communal strife. Pakistan was the child of this communal strife and an evil legacy from our alien rulers' policy of *Divide et impera*. The Punjab Government and our Union Government have to grapple with this problem which is a hang-over from the dead, evil past.

As already stated the foreigner was far too slow and too hesitant to take any steps to curb the language press, even when it assiduously fomented disaffection between communities, which was a grave offence in the penal code. No wonder if the language press freely indulged in the dirty game of creating bad blood between the communities. After the Partition, when the Muslims of the East Punjab went over to Pakistan, the language press engaged itself in widening the rift between the Hindus and Sikhs. The language press exploited communal passions and thrived. During the course of the Hindi agitation, the colonies were heated up for a while but the legalistic technicalities of the law would not permit of any drastic steps. The Punjab is peculiarly circumstanced and communalism and religious and linguistic fanaticism are its chronic, deep-rooted maladies. The language press has yet to realise that patriotism or nationalism in essence means love of one's fellow-countryman. This press has for decades been busy tearing brother from brother, tearing asunder Hindus and Sikhs, for it made for a more extended circulation of the papers! If the Punjab is to enjoy peace the law must, if necessary undergo a change, so that the papers which foster communalism, are effectively curbed and suitably punished. But mere legislation would not work the miracle. The aid of decent people among the Hindus and Sikhs must be enlisted by the Congress High Command to preach the gospel of Hindu-Sikh unity in the Punjab. More. Steps must be taken to bring into being decent language papers, with fairly high cultural standards. The vitiated taste of the reading public must undergo a change. They cannot be weaned away from the communal press, with its tuned style, till they see better papers. The Congress High Command alone could tackle this tough problem. The psychology of the Punjab masses must needs be changed and their cultural and intellectual level raised, before we could hope for communal peace and harmony in the Punjab.

In the sphere of education the Punjab University, must modify the system of education and the method of examination in some essential respects. In addition to the intensive study of courses, a fairly large number of classics must be prescribed for extensive study. Years ago, the writer was told by a student of a Dera Dun school, which prepared scholars for Senior Cambridge examination, that the courses prescribed for the examination comprised a goodly number of the great dramas of Shakespeare, works of Milton, Shelley, Keats and Wordsworth and some of the great novels of Scott, Dickens, Thackeray, etc. Should this pattern be followed, help books and cram work would be out of the question. The Punjab suffers from cram of help books, which eliminates the cultural and intellectual element.

To eliminate religious intolerance, a compulsory study of an artistic, interesting, simple manual on the lives of India's Hindu, Muslim, Sikh, Parsee, Jain and Buddhist sages and saints and of modern Indian patriots must be prescribed for schools and colleges. College students must also know the views of Indian philosophers and sages on Soul and God. Neglect of these things has let loose a spirit of indiscipline and moral license among our students. This must be properly curbed.

Since the Punjab had the longest Railway and canal system, the Punjabis had an almost unlimited supply of jobs and their standard of living has for decades been fairly high. The lawyers and doctors, Government contractors and businessmen made their pile and gave and received fabulous dowries. This blight continues to be Punjab's headache. To be able to give a princely dowry, people must make money and a lot of it, by fair means or foul. Corruption in services is by and large, traceable to this custom. If only public opinion were created and legislation forged to curb this social evil, corruption in services would go down. The Punjab Government must take effective measures to kill the evil. Principals of Colleges and heads of High Schools could render much useful work in propagandising against the evil.

There is a woeful lack of patriotism in the Punjab. Had the Punjab been imbued with a modicum of patriotism, there would not be a spate of communalism, religious fanaticism or linguism. Patriotism like gratitude has to be cultivated carefully. In India's checquered history, there have been hateful examples of treason against India. The examples of Jai Chand, Daulat Khan Lodhi, Mir Jaffar and Raja Tej Singh are but a few out of scores of historic examples of treason against India. The attitude of the disturbers of peace and communal harmony in the name of Hindi is equally significant, as is also the regionalism of Maharashtra and Gujrat and the lunacy of Dravid Kazhagam. The sacred spark of patriotism has yet to be ignited. Those who are out to write the history of the rising of 1857 as of a national upheaval, are in duty bound to take concrete steps to kindle this spark. The nation must glow with this sacred passion. The examples of England and Germany are there to guide us. Soon after Napoleon's overthrow of Prussia, the national poets of Prussia produced stirring patriotic songs, which boys and girls, and the youth of the land sang with patriotic fervour here, there and everywhere and the whole nation soon rose as one man, as if by the touch of a magic wand to defy Napoleon again, who was worsted in the subsequent Battle of the Nations and was overwhelmed by the combined might of England and Prussia at Waterloo. India must be stirred to its depths with a burning, glowing consuming glow of patriotism. Then alone would the nation be purged of its weaknesses. Perhaps, more than any other State, the Punjab needs a drastic purge, to stand as an invincible and impregnable bastion and bulwark of India to defy India's foes. At present it is a house divided against itself and a house so divided cannot stand.

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NOTES & COMMENTS

Interim Board of Pepsu Gurdwaras

There is a great resentment in the minds of the general public over the re-constitution of the Interim Board of the PEPSU Gurdwaras. It had been believed that the original members of the Interim Board would be included in the Shiromani Gurdwara Parbandhak Committee till the new elections and committee would function as an Interim Body, but to our utter surprise these hopes have not been realized. In the new personnel one can clearly see a great bias in favour of those who are opposed to the Shiromani Akali Dal and the Shiromani Gurdwara Parbandhak Committee. A special attempt has been made to encourage the newly formed Malwa Dal, which claims to be a rival body of the Shiromani Akali Dal. From the statements of S. Gian Singh Rarewala and of the old Jathedar S. Pritam Singh Gojran and S. Jogir Singh Phagwalia, it can be presumed that they are out at this critical moment, to weaken the solidarity of the Panth and to harm the unity of the Sikh community. It is strange that they have taken this particular opportunity to concentrate their energies on advertising their imaginary grievances and to arouse the regional sentiments of our Malwa brethren. Such attempts are out of date now and we are sure they would not be listened to with seriousness by the general masses. But whatever the result may be, there can be no doubt that there are elements in the Sikh community, which are prepared to play the role of those, who want to injure the interests of this minority. There is ample justification for people to accuse the Punjab Government and particularly the Chief Minister, who has given this encouragement to the Malwa Dal. A wedge has been driven into the ranks of the Sikh community when unity was the supreme need of the hour. We warn the Punjab Government that this would not have the wholesome effect among the masses. We are sure that the Chief Minister has harmed his own

express the deep resentment that is being caused on account of the various acts of sacrilege committed against the Sikh shrines and Scriptures. There is no doubt that the grievance is deep-rooted and the resentment widespread. Naturally it is expected that it would be a very large congregation, whose sole objective would be to rouse the public feelings and awaken them to the necessity of appreciating the situation which is assuming a serious turn. We hope that the demonstration would achieve its objective.

New Trustee of the 'Tribune'

It is gratifying to note that S. Sant Parkash Singh retired Inspector General of Police, has been elected a Trustee of the Daily Tribune. He is the first Sikh to be included in the Board. We do congratulate him.

It would be watched with interest whether he can exercise any healthy influence. The Sikh community, as a whole, has been feeling sore on the attitude and the approach of these Trustees. The policies, as exhibited in the editorials, has been overborne by communal tendencies directed generally against the minority community. The Weekly "Spokesman" has tried to give vent to the feelings of the Sikhs on this subject. We have raised our voice always that the founder, if he were alive, would not have suffered this institution to pass into the hands of the Arya Samajists. There may not be a specific direction in the Trust of the Tribune, but his intentions can be presumed from his wishes against the inclusion of an Arya Samajist in the Dayal Singh College Committee. The bane of the Punjab has been that contrary to the wishes of the founder, as evidenced in respect of College Committee Constitution, this Board has been dominated by the Arya Samaj mentality. However it is a relief to find S. Sant Parkash Singh included for the first time. Let us hope that his inclusion

Gyani Waryam Singh is a Sikh. The man has not been caught as yet. He had been writing scurrilous letters and posters. But he managed to slip away as soon as the police came on the scene. His arrest might unravel the mystery that has remained uncovered so far.

Hariana Leaders' Objective

The Hariana leaders like those of Jullundur Division must have loaves and fishes, pull and power. They had accepted the Regional formula in view of the rosy prospect of getting prize-posts and seats in the Cabinet. This they failed to get. They were frustrated. They are in despair. Those who had hoped to reap a plentiful harvest in the wake of the Regional formula, are howling in the wilderness, while obscure men of Hariana ride the roost! How could they tolerate it? The Regional formula has been of no use to them personally. There is Self before all else. If the Regional formula has been of no use to them, they would smash the Regional formula itself and strive to form their own Hariana State separate from the Punjab, and then automatically pull and power would drop into their hands. To this end they took up the Hindi agitation. To this end, they must spurn Punjabi! This strategy, they fancy, would result in the birth of the Hariana State, wherein they would have the good things of life to their heart's content. Who could blame them? Who could change human nature? Are they immune from blame who ignored them when the Punjab Cabinet was constituted? Was New Delhi responsible for it? Was the Congress High Command guilty of the error of judgment? Or is Kairon to blame for it? The Hariana leaders' grouse is not altogether baseless.

There is however, a soul of goodness in things evil and the Hariana separatist move, if it succeed, of which there is no prospect, would virtually, mean the birth of the Punjabi Suba for the Sikhs while the Hariana leaders would have their little paradise, wherein they could have their lion's share of loaves

into a [illegible], casteless whole. But would not these very concessions tend to perpetuate or at any rate to give a further lease of life to scheduled castes? If a Minister in each State must be a member of scheduled castes, if Government concessions are to be granted not by a test of means or on the basis of poverty but only to scheduled castes as such and if reservation of seats in the Assembly or Parliament is to be made for scheduled castes only, the inevitable effect would be that those of the scheduled castes would find it profitable to cling to their caste and this would tend to make such castes rigid. Is it desirable to do so?

Punjab High Court and Sikh Judges

Only recently in a Punjab English daily, a correspondent expressed his surprise at the Sikhs' complaint that there was a startling disparity between the number of Hindu and Sikh judges on the Punjab High Court bench, inasmuch as there are barely two Sikh judges out of a total of fourteen judges. And the two Sikh judges who are already on the said High Court bench were transferred from the Pepsu High Court on the merger of Pepsu with the Punjab. Thus absolutely no new Sikh judge has been appointed, even though three new posts of judges were filled after the merger. In effect this means as if the Sikhs were congenitally incompetent to be High Court judges. We want to make it absolutely clear that the Sikhs do not ask for Sikh judges for their being Sikhs. In fact, the Sikhs feel that they are being passed over for their being Sikhs! The Sikhs do not seek charity. What they demand is that the Sikhs cannot not be ignored on account of their being Sikhs by the accident of birth. Not only is it necessary that justice is done, justice must be felt and seen to be done.

Mercurial Abdullah!

Bakhshi Ghulam Mohammad's formidable logic tears into shreds mercurial Abdullah's sophistry and casuistry. In a recent speech at Srinagar, he confronts Abdullah with his (Abdullah's) own words. It was Sheikh Abdullah [illegible]

The Problem of Untouchability

By
Sardar Bhagat Singh
Sessions Judge (Retd.)

The cross observance of the Harijan Week, the annual meeting of the All-India Harijan Sewak Sangh, the placing of his annual report by the Commissioner for Scheduled Castes and Tribes before both the Houses of the Parliament and the debate that followed have once more afforded an opportunity for an evaluation and review of the work done in bettering the lot of the Harijans and removal of untouchability.

There is no doubt that as a result of certain privileges granted to the Scheduled Castes under the Constitution of the country, reservation for them of seats in the Legislatures and share in all spheres of public service, throwing open to them all avenues of gainful employment, grant to them of special educational facilities in the form of stipends and scholarships, appointment of special officers for promotion of their welfare, increased publicity and propaganda in shape of inter-caste functions and abolition of forced labour, marked progress has been achieved in respect of Harijan welfare in all the States. The Harijans are rapidly regaining their lost self-respect and self confidence and are being treated in a manner unheard of and unthinkable a few decades ago.

The caste-consciousness, of which untouchability is an aggravated form, is slowly and steadily disappearing by reason of inter-caste marriages and deletion of caste entries in official records. Though the caste labels, surnames and other tags, still continue to be flaunted in a certain section of people. It must, however, be concluded that legislation *per se* is not wholly effective in uprooting old customs and habits unless the law firmly operates against the causes underlying the evils and is supplemented by educative propaganda.

Now, broadly speaking, untouchability can be divided into two categories: the one due to birth of a certain person in a certain caste and the other to the profession he follows. By spread of education, increased social commercial and official intercourse and improvement in economic conditions of the Harijans, the untouchability of the first category [illegible] cooking spaces, for different persons of the same caste or even subcaste, nay the same family. Nowhere do we find usages under which a person is required to undress himself before the partaking of his food and wash himself and his clothes after each visit to the privy. It is among the orthodox Hindus alone that one's food gets polluted by a mere external contact with the vessel in which another has taken his meals as if the pollution passes through an [illegible] like an electric current.' It is only in our country that a person gets polluted merely by the shadow of another, as if the latter were an infection or plague bacillus—due to some bad actions of his in some previous birth. Such is our philosophy which keeps down Harijans and some others, squalidly situated, and contented with the conditions of a sub-human life.'

It may be true that originally such practices were enforced with good intentions, as a matter of division of labour, or under a super-sense of sanitation and personal purity, but now they have [illegible] caste Hindus and by an improved appearance, cleaner dress, more hygienic habits of the social virtues. With a higher social status, better economic condition, increased educational facilities, the desired change is coming and that too rapidly.

In the Punjab the problem of above kind of untouchability was practically non-existent. The efforts of Guru Nanak against various kinds of superstitions and practices prevalent in Hindu society of his time, his personal example in association with the lowly and the forlorn, the institution of community kitchen in which every visitor to the Guru had to take food irrespective of his caste or status; the unrestricted admission of everyone into the congregations, the inclusion of hymns of Bhagat Ravidas and others in the Sikh Scripture and making their composition an object of worship in parity with the writings of the Guru themselves and to crown all, the unique ceremony introduced by Guru Gobind Singh in initiation of the Khalsa [illegible]

GURU HAR RAI JI

A GREAT FRIEND OF THE POOR

The birth anniversary of the 7th Sikh Guru Har Rai Ji falls this year on Feb. 2. This small note on the life of 7th Guru written by Sardar Dhanda Singh, B.A., LL.B. following will be read with interest by the readers.

——— *Editor*

Guru Har Rai was born at Kartarpur on the 2nd February, 1630 A.D. His father Baba Gurditta was the eldest son of the sixth Guru. The far sighted Guru Hargobind did not nominate any of his own sons but his choice fell rightly on the most appropriate and deserving personality of the time, who was only 15 then. The young Guru had a pleasing personality. He was kind to heart and was a friend of the poor and down-trodden. He loved and revered "BANI" (the preachings of the Gurus) and could never bear its disrespect.

Guru Har Rai's kindness was proverbial. It is said that once he was taking a walk in his flower-garden when one of the flowers got entangled with his loose overcoat. He was so moved by this incident that he thereafter would not go about with a loose flowing robe. He was of the belief that anything could be repaired but not a rupture in a delicate heart. He therefore never injured the sentiments of another person.

The Guru was a great friend of the poor and the needy. Not only did he continue the customary Langar (Community meal) but he also distributed clothes and money to the deserving people. Besides this the story of one Bhai Sukha is of great importance and worth mentioning in this connection. It runs like this. Once Guru Har Rai was passing through the forests of Gurdaspur in Punjab when he saw a neglected boy to tatters. The Guru above ordered his attendants to bring the child to him. They hesitated and requested that he was "Kushra" (son of a cur). The generous Guru told them not to worry and said that he was "Sukha" (pleasant). Thus the neglected son of one Nanda Khatri of Bahrampur who had been thrown to the jungles by the society as an inauspicious child was fortunate to become a blessed Sikh of the Guru and an important figure.

Like his predecessors Guru Har Rai had also a great regard for the Bani because "Bani Guru Guru Hai Bani", meaning thereby that Bani is Guru himself and Guru dwells in Bani. He would not sit higher than the level from where it was recited. He disclaimed and condemned Ram Rai and severed all connection with him because Ram Rai intentionally misquoted and misrepresented the Bani in order to please Aurangzeb. It so happened that once some believed Sikhs came chanting Bani in order to have a glimpse of the Guru, who then sat on his cot. On sudden hearing, the Guru hurriedly rose from the bed as a mark of respect for the Bani. The Guru felt so sorry on this delayed rise that he stopped sleeping on the cot from that day so that he may not be disrespectful to the Bani anymore not even unconsciously.

Peace to the Punjab

The Sikh Review—an English monthly of Calcutta in its Editorial writes—

With the dawn of the New Year, we wish peace to the whole of mankind in general and peace at home in Punjab, in particular.

Ever since the partition of the country, Punjab has been beset with problems of great magnitude, some natural and others artificial.

Among the artificial ones that brought Punjab to the brink of fratricide in 1957 was the 'Save Hindi Agitation', and we are glad it has been withdrawn. Said to be non-violent and directed against the State Government, it was in fact a *jehad* against the Sikhs. Never once in the last 200 years Sikh temples were desecrated and Sikh bibies torn and trampled except during the 'Save Hindi Agitation'. Never before were the Sikhs mocked and the Gurus referred to disrespectfully in the manner that the Arya Samaj bigots did.

Luckily, the Sikhs did not lose their poise. They sportingly gave up their demand for a Punjabi-speaking-State in the interest of national solidarity, even when they held the bargaining power in their hands. This is characteristic of the Sikhs.

Since the 'Save Hindi Agitation' was purely pseudo-political for the realization of selfish purposes, for never once the Sikhs said a word against the introduction of Hindi in the Punjabi regions or Sikh educational institutions, the so called protagonists of Hindi are sure to cause one trouble or the other in the Punjab. It is most unfortunate that the withdrawal of the 'Save Hindi Agitation' should immediately be followed by more instances of desecration of the Sikhs' highest place of worship—The Harimandir at Amritsar.

We do hope the State and Central Governments will take full cognizance of the heinous crimes of the fanatics particularly against the religious susceptibilities of a very tolerant community with abiding faith in the Guru's words: *'Bhai kahem Ab det na—na bhai mana ab'* (cause fear to no one and be not afraid of any). They have inherited both the universal love and tolerance, on the one hand, and a hard core of firmness, on the other, from their Gurus, and for this reason, though they can dismiss weakness and folly with kindly irony, they can never bring themselves to tolerate tyranny or tyranny.

These ingredients in the Sikh character have been the most valued equipment all through the troubled history of the community, and have prevented Sikhism from degenerating into a tacit or an aggressive creed—a development very difficult to avert for any mortal people.

Let our neighbours not fail to notice this essential trait in the Sikh character and learn to live and let live so that peace and prosperity in the border state of India are assured for all time to come.

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Manager,
SIRI DARBAR SAHIB,
Siri Amritsar.

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Message of Spring

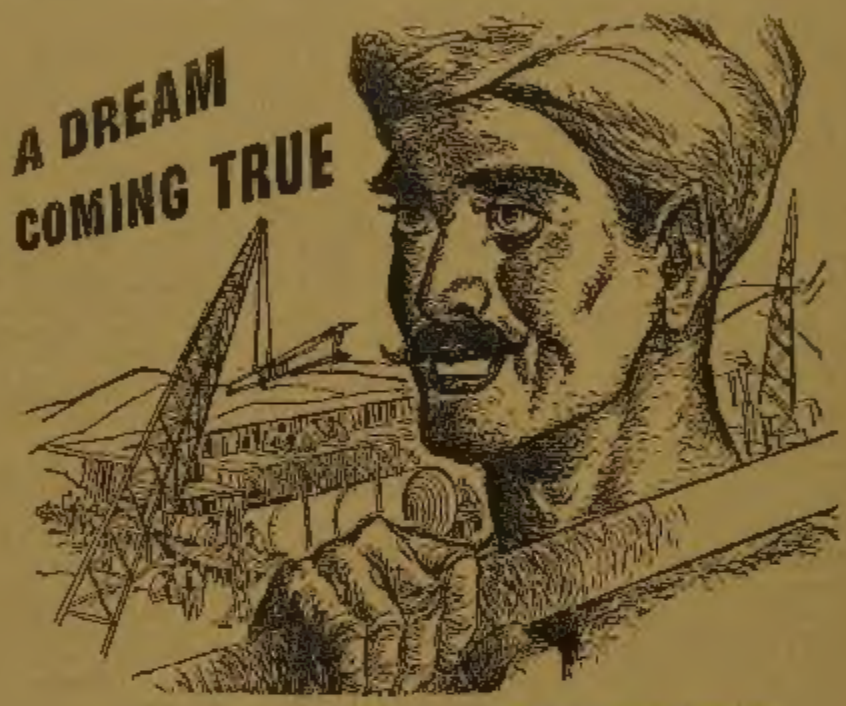
(By Mehta Puran Chand Advocate, Delhi)

The year 1957 was full of doubts and suspicions and so many thought prophetic declarations were made of the feared disaster. Yet in the beginning I gave my message of hope and peace that all would be well. The present year is full of happy tidings for every one and heralds on the advent of the spring my message to one and all is, "Be cheerful always". The delightful spring is a season for change of hearts. The spring tranquillises the heart. There is a great miracle of blossoms everywhere. The volume of nature is a book of knowledge. The spring unlocks the flowers to paint the smiling soil. Fair spring unfolds every grace. There is an awakening on earth and the flowers don yellow livery most pleasing to the smiling spring. The forests smile and there is an echo of the soothing air on the hills and over dales and to the mountains all around. There is joy in every heart. To an aged person, the question was put, 'Which is the happiest season of life, and he promptly replied, "When spring comes and in the soft year the buds are breaking on the trees and they are covered with blossoms." How beautiful is the spring.

The spring is the source of happiness to mankind and hence my message this year is that *one should be ever happy and joyful.* The greatest wisdom on earth is continued cheerfulness and constant awareness, a joy of glow and fervour. What sunshine is to flower, smiles are to humanity. Wonderful is the strength of cheerfulness. The soul that perpetually overflows with kindness and sympathy will always be cheerful. If the heart be blissful all type of work will afford entertainment, despite of so much dissatisfaction on earth. Happiness is the primary object of our existence on earth. This happiness spring from our acts of goodness & acts performed as a sacrifice for the good of humanity. It is not the place, nor the condition but *the state of mind* alone that can make any one happy or miserable. And *happiness is the natural fruit of feelings of love and service to our fellowmen.* Few things are needful to make men happy, but nothing satisfies fools, and hence so many of mankind are ever feeling miserable and despondent. Christ has well said, "Come on to me, all ye that labour and are heavy laden and I will give you rest". It has been the advice of all great men that for genuine happiness we should make a complete surrender to GOD, who is the source of all happiness. Love not the transitory and short-lived. The ever lasting and the invisible should engage our attention, draw our attention, absorb our interest and excite our aspirations for then alone is true delight possible.

There is no greater sin than sadness or dejection. Dejection is a sin. There is no greater disease than gloom or melancholy. Sorrow saps our spirit of adventure and courage. Sorrow dulls the intellect. Sorrow leads to suffering. Joy leads to courage, power and endurance. Knowledge is born out of joy and bliss. Joy is the fountain-head of all that is good and great on earth. Self-pity never pays. God is glorified not by our groans but by our thanksgiving, and all good thought and good action clear a natural attention with your cheer. The spirit of cheerfulness keeps up a kind of day-light in the mind, fitting it with a steady and perpetual serenity says Solomon.

The Hindus scriptures and particularly the teaching of the ten Gurus say that we should work incessantly with feeling of love and affection for all creatures on earth. Nature also says advance or perish. It is work alone and in the name of GOD that unfolds latent powers and leads to eternal bliss. I, therefore approach my country men to work hard to uplift the masses of India so that ignorance may end and India may shine before the world with scientific knowledge, heroic spirit, economics advance to make the Indian Nation immortal. May the spring of 1958 inspire us to realise our selves.



He is not a mere labourer. He owns 5 acres of land back home in a village barely fifty miles from the great Irrigation Project that he is helping to build. A prosperous future awaits him. For two years now, he has worked on the Dam and watched the vast project nearing completion—a dream coming true when he can go back to his village and produce all that he needs. He could perhaps also set up a small cottage industry to supplement his income from land.

There are many more River Valley Projects under construction all over India. More land will be irrigated, cheap power will be available to move the wheels of industry and life and property would be secure from floods. But all this costs money and more money.

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Tuberculosis Control in India

By
Dr. P.V. Benjamin
Tuberculosis Adviser
Government of India

In recent years there has been a marked change in the outlook on tuberculosis. From being dreaded as an incurable or only partially controllable disease, it has now emerged as a disease with good prospects of cure and control. Years ago, the method for controlling the disease was costly and the process was long drawn out.

In most of the Western countries the death rate from tuberculosis has dropped down to more or less insignificant figures; rates with varied from about 100 to 200 about fifty years ago have now come down to about 4 to 20 per 100,000 population. There are several reasons for this change. Better standards of life and adoption of improved and rational public health methods have played a vital role in this matter. Facilities for the diagnosis and treatment of the tuberculosis have also undergone rapid improvement. In more recent years the discovery and use of anti-bacterial drugs have revolutionised old methods of treatment. We also have clearer knowledge as to how specific resistance to tuberculosis can be developed to prevent its inroad and spread.

Problem in India

In India the tuberculosis problem today is almost the same as it was in many of the developed countries some fifty years ago. We are now in a better position than they were then to deal with the problem as we have the advantage of drawing on the accumulated knowledge and experience of those countries. For example, we can now apply specific measures such as B.C.G. vaccination and the new drugs for treatment and possibly for prevention also. These factors have been taken into consideration in planning anti-tuberculosis schemes for India.

National Plan

Though public health and medical relief are the responsibilities of State Governments, the Union Ministry of Health has in its health directorate section, whose functions are mainly to advice, stimulate and coordinate health measures in the country as a whole, and there is a section for tuberculosis also. The Central Government has now taken up tuberculosis as one that needs to be dealt with on national basis in the same way as it does with Malaria. In this it helps the States not only to initiate certain schemes but also gives financial and other assistance to implement them. The tuberculosis schemes included in the national programme are:

1. Intensification of the BCG vaccination programme so as to complete the first round coverage of the entire susceptible population in the country (170 million) by 1961.
2. Establishment of about 200 new clinics.
3. Establishment of about 10 additional Training Centres in association with the medical colleges existing in the States.
4. Establishment of at least 10,000 additional beds for isolation and treatment of persons from overcrowded houses.
5. Establishment of eight work centres for rehabilitation of ex-TB patients.
6. Expansion of research.

Prevention

One of the most important items in this programme for which the Central Government is giving substantial assistance is the Mass BCG Vaccination Campaign. This vaccination was introduced in India in 1948 on a small scale and extended a year later to include organised groups such as school children, factory workers, etc. in the larger towns of the country. It was, however, realised that if this programme was confined only to certain groups in urban areas it would protect only a small proportion of susceptible population and will not materially reduce the incidence of tuberculosis in the country as a whole. A programme was therefore chalked out to protect all susceptible population in the country by the vaccination. Attention was directed specially to the protection of the population below the age of 20 estimated at about 170 million. This entailed expansion of the campaign on a mass scale. This was done in 1951 and is now being carried out in all States. Upto the end of September, 1957, 90,330,000 persons had been tuberculin tested and 33,735,000 vaccinated. This campaign is the largest single immunisation programme ever attempted by any country in the world. In India this is the first nation-wide campaign instituted against a particular disease. A remarkable achievement of this campaign is its contribution to the education of the people in matters connected with the improvement of health. Posters, pamphlets, films, film-strips and public address equipments were extensively used for this purpose.

Associated with this campaign was the provision of a laboratory, under the control of the Government of India, for the production and distribution of the vaccine. This laboratory at Guindy, Madras, is working according to international standards and is the largest single supplier of vaccine in the world. It not only meets the entire demand for the vaccine in India but also supplies this to Burma, Ceylon, Malaya, Thailand and Pakistan. It has produced about three million cc. of vaccine and six million cc. of tuberculin dilutions during 1955-56 and has distributed 11.5 million cc. of vaccine and 24.4 million cc. of tuberculin dilutions since its inception. In the BCG vaccination programme in India we have the assistance of international bodies such as U.N.I.C.E.F. and W.H.O.

A tuberculosis clinic is visualised as the central unit for the execution of programme for the control of the disease in a particular area. Its main function is to find out TB cases and deal with them in their homes by giving them the necessary treatment and advice. It has also to engage in educating the patients and their families in the methods of prevention of the disease. To serve these functions the clinics should have modern equipment for correct diagnosis and trained staff. We have today 180 clinics only in the country, but these are completely inadequate. The Second Plan has provided for about 200 new clinics. While the State Governments are expected to provide the necessary buildings and staff for these clinics, the Central Government will provide for them modern X-ray outfit and laboratory equipments. The Central Government will also help in the training of the various categories of staff needed for the efficient functioning of these clinics and it is proposed to have a Central TB Training Institute for the purpose as well as Centres in the States for subsidiary training.

Beds

Though the priority in the National Plan is given to BCG vaccination and the establishment of clinics, the architects of the Plan have not been unmindful of the need for increasing the facilities for institutional treatment of tuberculous patients. We have in India today only about 33,000 beds, while we need many thousands more. Beds have to be provided by the States, but the Central Government has a plan to assist the States for providing beds for isolation and treatment of tuberculosis cases living in overcrowded and unhygienic conditions, for whom home isolation or treatment cannot be satisfactorily arranged for. The Union Government has also provided during the past two years for the care of tuberculous children in a few places and for whom little had been done so far.

Rehabilitation

Provision for the rehabilitation of patients treated and improved had also to be made. Generally almost all tuberculosis cases require some form of sheltered work after completion of treatment and these have to be provided under medical supervision. Only very few institutions of this kind exist in India today. The National Plan has provided for about eight work centres in association with tuberculosis clinics to give training to tuberculosis patients and even for some members of their families in certain handicrafts which will enable them to earn at least part of their living.

Research

For sometime past isolated and limited investigations on tuberculosis problems had been undertaken by some individuals and institutions. The efficacy of antibacterial drugs in the treatment of tuberculosis and limited epidemiological surveys of groups of population for finding out the incidence of tuberculosis were done during the last ten or fifteen years. Recently a national sample survey, the first of its kind, was undertaken by the Indian Council of Medical Research with financial assistance from Government of India. Under this programme about two 200,000 persons have been surveyed. The results show that the average prevalence rate for tuberculosis in the country varies between 0.7 to 3 per cent. A field research programme for assessing the effectiveness of anti-tuberculosis measures in the country has been in progress since 1951 in an area with a population of 80,000. Certain factors connected with BCG vaccination such as post-vaccination allergy are also being studied. At the Tuberculosis Chemotherapy Centre, Madras, the effect of various anti-drugs on the home treatment of tuberculosis is being studied.

Voluntary Effort

Since the fight against tuberculosis needs the active cooperation of the people, it is necessary that Government effort should be supplemented by voluntary work. The Tuberculosis Association of India is actively engaged in this field. It has affiliated bodies in all States. To augment funds for non-official work the Association undertakes yearly a Tuberculosis Seal Sale Campaign. This campaign in addition to raising funds also helps in health education.

These are some of the main features connected with tuberculosis control programme in India at present. They by no means can be considered complete or adequate, but have to be augmented in coming years. While these efforts can reduce the incidence of tuberculosis in the country it is necessary to emphasise the importance of improving the standard of living and education of the people. These, are, however, being attempted through the various Plans now undertaken by the Government of India and the States. With these combined efforts in various fields one can confidently hope for a substantial reduction in the tuberculosis problem in the country during the next generation.

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Akali Dal Demands Control of Pepsu Gurdwaras Under S.G.P.C.

Punjab Government's Action Resented

AMRITSAR,— The Shiromani Akali Dal has resented that the Punjab Government has once again in provocative manner interfered in the religious affairs of Sikh Community by tampering with the composition of the Interim Gurdwara Board of the Pepsu. Akali Dal has drawn the attention of the Central Government to the grave situation created by the Punjab Chief Minister and demands that his decision should be immediately set aside and the Pepsu Gurdwaras be handed over to the S.G.P.C. without delay. This Interim Gurdwara Board was originally set up by a 'Firman-e-Shahi' of Maharaja of Patiala and was later reconstituted by agreement between the chairman of the Board, President of the S.G.P.C. and the Chief Minister of Pepsu and was to continue till an elected body brought into being. After the merger of Pepsu with Punjab a representative Advisory Committee of Sikhs, officials and non-officials, was appointed by the Punjab Government to make recommendations for the management and control of Gurdwaras in the State. The Advisory Committee unanimously recommended that the management and control of the Gurdwaras in the erstwhile Pepsu be handed over to the S.G.P.C. and that the members of the then existing Interim Board be taken as members of the S.G.P.C. But instead of honouring the unanimous recommendation of its own Advisory Committee, the Punjab Government, under the lead of the Chief Minister, has perpetrated a deliberate interference in this religious matter against all assurances by the Central Government to the contrary, by tampering with the composition of the Board instead of handing over the Pepsu Gurdwaras to the S.G.P.C.

Chief Khalsa Diwan Condemns Sacrilegious Acts

AMRITSAR,— In a statement Sardar Sant Singh Secretary, Chief Khalsa Diwan has said that the Diwan was grieved to learn about and condemns the repetition of sacrilegious acts in Sikh shrines, reported to have been perpetrated, namely :-

That cigarettes have been thrown in Gurdwara Santokhsar tank, Amritsar.

That a man with cigarettes in his possession has been caught from within the Tarn Taran Darbar Sahib.

That two boys with cigarettes have been caught from the Parkarma of the Amritsar Golden Temple.

That an attempt has been made to burn a volume of Shri Guru Granth Sahib at Karnal.

S. Sant Parkash Singh New Trustee of Tribune

AMBALA,—Sardar Sant Parkash Singh, I.P., (retired) has been elected a Trustee of The Tribune, in the vacancy caused by the death of Rai Bahadur Lala Kanwar Sain.

Sardar Sant Parkash Singh, was the first Inspector General of Police of the Punjab after the partition on the eve of the transfer of power.

He served the new State of the Punjab at a time when the administration had been disorganised and dislocated by the partition and the people suffered great misery and privation. The first problem confronting the new Punjab was the restoration of law and order, the credit for which goes to Sardar Sant Parkash Singh who had a small force of two thousand men and a few officers. Public confidence was restored and at the same time the force was built up to its full complement. When he relinquished charge the Punjab had a strong police force competent fully to serve the people and guard the border.

Since his retirement from service, Sardar Sant Parkash Singh has settled in his village, Allowalpur, near Jullundur.

S. Charan Singh Sethi Dead

BOMBAY, S. Charan Singh Sethi, partner of General Motor Electric & Hardware Stores, Bombay, 4, expired on Sunday, January 5, 1958. The Bhog of Akhand Path was completed on Sunday, January, 12, 1958 and Rs. 1100 was taken out for religious institution.

S. Charan Singh Sethi settled in Bombay in 1948. He was a landlord in Pakistan and after partition he made considerable progress with his business. He was a member of the Gurdwara Khalsa Sabha, Matunga, Bombay, and also took keen interest in the social activities. He was a prominent figure in the Motor Trade.

Inspiring Example & Gallant Leadership

Ashoka Chakra for Hav. Joginder Singh

NEW DELHI, Jan. 26—Two officers and one Havildar of the Army were posthumously decorated with the insignia of Ashoka Chakra, Class I, for acts of most conspicuous bravery in the Naga Hills, by the President, Dr Rajendra Prasad, at an investiture at Rajpath on Republic Day.

The three recipients were Lt Col. Jagannath Ram Chitnis, 2/Lt. Polur Muthuswamy Raman and Havildar Joginder Singh of the Sikh Regiment. The awards were received by their next of-kin.

Gallant Leadership

On April 24, 1956, whilst his battalion was engaged in restoring law and order in the Naga Hills, Hav. Joginder Singh was acting as an escort commander of a small convoy of three jeeps carrying important stores for the forward post in Pfuke. He was sitting in the leading jeep armed with a Sten-gun. As the jeep was negotiating a bend on the road, hostiles suddenly opened light machine-gun fire from a hillock nearby. He was wounded in the right leg, but leaving his jeep he ran to attack the post. During the advance he was wounded again in the right shoulder, but this did not deter him and he continued his charge followed by six other members of his party, who inspired by his leadership, rushed to join him in the assault.

When Hav. Joginder Singh was 25 yards from the hostiles, a light machine-gun burst, hit him in the stomach and he fell. Despite his wounds, he continued to crawl forward and threw two grenades on the hostile light machine-gun post and silenced it. He refused to allow any one to dress his wounds, & urged his men to continue their advance and capture the objective which they soon did. A few minutes later, he died.

The citation says, "Because of his inspiring example and gallant leadership Hav. Joginder Singh's men were able to destroy the hostiles' light machine-gun post which blocked the road and the much-needed stores reached the forward company in time. His devotion to duty will remain an inspiration to all.

First Girl to Win Republic Day Award

NEW DELHI, Avinash Kaur 16 year old and Harish Chander 15 year-old had the honour of being the first two to receive the Republic Day awards for children instituted this year.

These two Delhi students were chosen for the awards by the Indian Council for Child Welfare in recognition of their outstanding courage and service.

The prize winners led the

children's contingent in the Republic Day parade. The awards were presented by the Prime Minister at the Talkatora Garden on January 29, at 9 A.M.

Avinash Kaur who has shown consistent and sustained leadership in many capacities is the first girl to be awarded this prize. During the Inter-State Children's Festival she displayed qualities of leadership in her activities. In her school she was always hard working and dependable, and the school 'government' functioned smoothly in her hands. As a cadet sergeant of the 1st Delhi N.C.C. Battalion she was adjudged an outstanding cadet, with a record of service specially commended from her officers.

Sikh Students Federation Study Circle

CALCUTTA.—A Study circle was held by the Sikh Students Federation Calcutta on Sunday the January 12, 58 in which a large number of students participated. Addressing the students on the occasion Sant Nischal Singh Ji said that the Federation was a centre which inspired Sikh students and others to lead their life according to the Sikh way of life. Sant Garib Singh while addressing the students, stressed the great need to organise a society which could preach religion among the Sikh students who were going away from it. But the students had organised a society by themselves which is now serving the nation.

A number of students took part in the study circle and delivered speeches on the life of Sri Guru Gobind Singh Ji. Calcutta circle has decided to hold study circles after every fortnight so that the students could be acquainted with the lives of the Ten Gurus and other aspects of the Sikh Religion.

Federation has also decided to organise new units at Patna, Jamshedpur (Tata Nagar) and Kharag Pur.

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Our Punjab Newsletter

Akali Leaders Deserve Credit for Their Restraint & Patience

(By Our Special Correspondent at Chandigarh)

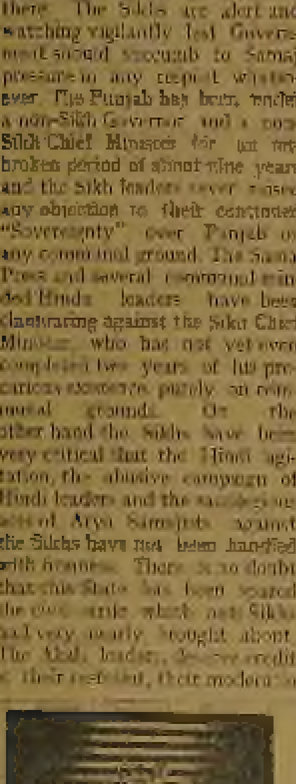
Since the Akali-Congress alliance, a good understanding has prevailed between the Sikhs as a whole and the Congress. Except by Arya Samajist Hindus, the alliance was practically welcomed by all shades of public opinion. The overwhelming victory of the Congress at the polls particularly in rural areas during the last general elections was in no small measure due to the whole-hearted and unreserved support of the Sikhs. The Central Govt especially Pt. Nehru have shown considerably greater sympathetic understanding of Sikh problems and Shri Dhebar Bhai on behalf of Congress High Command has given consistent consideration to the Sikh view point. The Sikhs have not been slow to recognise the changed attitude, the changed atmosphere and the just and sympathetic attitude of Government and Congress. The Arya Samaj press has been severely criticising Govt for what it called Governments' "pro-Sikh" attitude and simultaneously has been harassing the Sikhs by all possible means. The Hindi agitation was a "protest" against Governments' alleged "pro-Sikh" Regional formula. The Hindi agitation has ended but its evil hangover is there. The Sikhs are alert and watching vigilantly lest Government should succumb to Samaj pressure in any respect whatsoever. The Punjab has been under a non-Sikh Governor and a non-Sikh Chief Minister for an unbroken period of about nine years and the Sikh leaders never raised any objection to their continued "Sovereignty" over Punjab on any communal ground. The Samaj Press and several communal minded Hindu leaders have been clamouring against the Sikh Chief Minister, who has not yet even completed two years of his precarious existence, purely on communal grounds. On the other hand the Sikhs have been very critical that the Hindi agitation, the abusive campaign of Hindi leaders and the sacrilegious acts of Arya Samajists against the Sikhs have not been handled with firmness. There is no doubt that this State has been spared the civil strife which anti-Sikhs had very nearly brought about. The Akali leaders deserve credit for their restraint, their moderation their patience and their wise handling of the situation.

The Need of the Hour

The need of the hour is that the same restraint and moderation should be maintained in their future dealings. This can be done only if the Sikhs are not provoked beyond point of endurance and if Sikh interests are not damaged beyond repair. It may be stated once and for all that the Sikhs will not live as "slaves", as hewers of wood and drawers of water. They must have an equal and respectable co-existence, as honourable partners in the Government of the State and in all offices. This is the demand of the Sikhs—this is their fundamental. Any Sikh leader who will try to gain advantage for himself by sacrificing the basic interests of the Panth, their fundamental rights, could have no place in public life. The Sikh leaders must stand or fall in accordance with the working of the above elementary principle. The times are gone when a Sikh leader could work for a higher position in Government by denouncing and condemning Akali leadership. The alliance between the Congress and Akalis should prevent any Sikh leader or Sikh Minister condemning Akali leadership only for the sake of personal advancement particularly in religious, social and political matters. The Sikhs are very critical of one particular point that a Sikh Minister hurried in a Govt car at Govt expense from Delhi (where he was attending some official conference) to Muktsar to attend a non-official meeting (via of Malwa Akali Dal) and there has only to deliver a highly undignified and unbalanced attack on the top-most Sikh Leader. It did not serve the cause of Government or of administration. The only effect is that the Sikhs have been provoked and inflamed. The Akali leaders have every right to know from Govt whether the champion of Malwa has no contribution to make to the peace and stability of the State? Has he been put in the saddle only to fight *personal battles* with Akali leaders while Akalis are allied with the Congress. The need of the hour is that the affairs of the state should run smooth and that Sikhs and Hindus should unite and not that a Minister should hurl abuses at the most respected Sikh leader and to what end?

Pepsu Gurdwaras Board

It is learnt that the Punjab Government proposes to introduce legislation in the Budget Session of the Punjab Assembly to place the PEPSU Gurdwaras under the control of S.G.P.C. The Gurdwara Board, recently reconstituted, must be scrapped. There are some members on this Board whose names stink in the Sikhs' nostrils.



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Why This Silent Procession of Protest ?

(Contd. from page 2)

last thing in which our secular government should interfere; and Government should consider itself bound to protect the freedom and specially the religious freedom of every minority. There is no freedom of the country, unless the minorities feel that their religion and their culture, their honour and their position and economical position are safe. Do the minorities feel so now? I can say that the Sikhs do not. The little feeling achieved by attainment of Regional formula has again been shaken to some extent by what has subsequently happened and is happening now. I, therefore, appeal to the responsible leaders and the people of the whole of India, to see that the settlement once arrived at, is faithfully and sympathetically carried; and no step is taken to whittle it down or to encourage its opponents. Why are the proceedings of the regional committees to be kept secret when their decisions are to be final? What is the use of keeping the sore ever-green? Settle once and stick to it. If there is need for any amendment, make it openly with the goodwill of the people, but encouragement given to Hindu hooliganism and the machinations of responsible leaders of congress to create divisions and dissensions amongst Sikhs will certainly be resented and new complications will arise. I request that the settlement once arrived at should be faithfully carried out in every detail, and the Punjab Government should be warned not to try to divide us or interfere in our Gurdwara management and other internal matters. No encouragement be given to violent and goonda methods and the Sikhs should be assured not by word, but by deed that the people who are attacking their religion, their Gurdwaras, their honour and their culture shall be put down with strong hand. I say some practical assurance is needed at this moment when the Sikhs are feeling very sore. I have done my best to restrain Sikhs from any sort of retaliation in any form in order to maintain peace at this most critical moment. But I feel situation has grown so critical that active support and interest of all responsible people is needed. I wish to say no more at this moment for fear of misrepresentation by irresponsible people, specially a section of Punjab Press. But I shall personally approach responsible persons to apprise them of the dangerous developments.

A Word to the Sikhs

There is no doubt that the insulting and provoking sacrilegious acts are being committed only because such an atmosphere is created by the slogans and lectures of some leaders of the so-called Hindi Raksha agitation. The goondas responsible for these acts certainly do receive appreciation and encouragement in some quarters.

We have taken out this mourning procession in order to draw the attention of the world to our pitiable condition. Most insulting and unparalleled sacrilegious acts are being committed to demoralise us. We have been perfectly peaceful and calm inspite of these worst sorts of provocations. Our opponents have so far failed to incite us to retaliate. I challenge everybody to point out a single sacrilegious, insulting or provoking act committed by any Sikh anywhere. But our innocence and peacefulness have not yet won sympathy of the Indian people to the extent it deserved. I appeal to gentlemen of the country and the world to see if we can live under domination of people of this mentality. We need and deserve the sympathy of gentlemen of whole of India and the world. How long can we patiently suffer and bear all this without being demoralised. If gentlemen of our country do not awaken in time to condemn and suppress this worst sort of hooliganism, and limit of our patient suffering is reached, they (gentlemen of our country) will also incur a portion of the blame for their criminal negligence at the moment when they could do something to avert the coming danger.

We mean to live and live with honour. These shameful activities of a portion of population have to be curbed by the Government and if Government fails to do so, it does not deserve to continue its imbecile regime.

In the end, I must say plainly that the Khalsa was born to defend religion and specially the Hindu religion which was in danger at the moment, when Guru Teg Bahadur sacrificed himself for protection of Hindu Religion. A Sikh who thinks of any attack upon any religion ceases to be the Sikh of Guru Tegh Bahadur and Guru Gobind Singh who sacrificed their all for protection of other peoples' religions. But at the same time cursed be the Sikh who hesitates to sacrifice his all for the protection of his own religion. Those who rely upon their political domination for demoralising the Sikhs and crushing their faith shall have to realise their mistake, the sooner they do so, better it will be for everybody concerned. I appeal to the broadminded Hindus to pay a little attention to what is happening and restrain their narrow-minded brethren from committing these satanic acts. If my this appeal fails, I do not know what will succeed. God may have pity upon us and our countrymen!

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The Problem of Untouchability

(Contd. from page 5)

a filthy task before his very eyes, is not the former being asked to do what is impossible? Such persons as matters of food and drink are treated as untouchables even by their own kinsmen who have given up the profession of scavenging.

It, therefore, follows that if the above form of untouchability has to be removed, as it must be, the psychological, the aesthetic & realistic aspects of the problem, should not be ignored. The first & foremost thing people must learn is the principle and practice of self-help of which Father of the Nation set a sterling example. We should imbibe his spirit, namely that so far as possible every one of us must act as his own scavenger. To a limited extent and within the forewalls of W.C., every one is already doing so. Out of natural love and affection we act for others also, as is the case of mothers for their children. Why can't we go a step further? None of us, has an inherent right to flout the dignity of another human being by placing him under conditions, social or economic, in which the latter, has no choice but to remove the filth of the former.

Further every one of us, should dispose of his excreta in such a manner and at such a place that it is not a nuisance, nor is injurious to the health of another. How this simple and wholesome rule is flagrantly broken can be seen from the manner in which people in the rural and suburban areas behave themselves on the banks of the ponds, streams and rivers, on the footpaths and the fields and how the mothers allow their infants to ease themselves in streets and lanes of a town, in public drains or on the dung heaps-all this in utter disregard of public decency and health and much to the burden of poor sweepers. What a contrast between a superstitious sense of purity on the one hand and utter insanitary habits on the other!

ments, by the Army and possibly by Bharat Sewak Samaj, as a measure of public health the work can be justifiably related to removal of untouchability and should be pushed forward with greater zeal.

Every possible avenue of mechanical handling of filth and night-soil should be explored with a sense of earnestness and urgency.

In towns under municipal administration, with inadequate water supply or with no or insufficient sewerages system, long-term loans, partly in cash and partly in shape of material should be advanced by the Central Government through the State Governments to enable the municipalities to arrange or enlarge these essential amenities.

Where both the amenities are available, the by-laws of municipal bodies in relation to building construction should be so amended as to make it obligatory, if it is not already so, for every owner to install Flush Latrines in all houses with an estimated cost above a certain limit; since it has been noticed that in the past many of us have been extravagant in raising costly buildings but niggardly, in providing proper conservancy outlets.

Owners of the existing houses should be persuaded to set up such conveniences by suitable remission of certain municipal taxes for an appropriate period.

With the Flush Latrines in every house, the task of a sweeper becomes clean and simple, nay the employment of a sweeper may become a superfluity and will soon become even a luxury. In England every house-wife or her maid herself does the general sweeping and looks to the condition of the water closet, there being kept for the purpose suitable kinds of brushes with long handles.

For poorer section of the people, living in the urban areas, public Flush Latrines should be provided in adequate number and kept in a sanitary condition, with the aid of proper supervision; for it has been found that, generally speaking, this is one of the most neglected parts of the municipal administration. There can be no objection if a nominal charge is made from the user of this public convenience as is the practice in the Western countries. Suitable measures should also be adopted to educate the public in using this convenience in a proper and responsible manner.

The manufacture of certain essential but expective items of sanitary-ware and equipment, should be either nationalised or subsidised so that it may be possible for the common house-owner, to have a flush latrine where sewerage system is in existence.

The Chemical Closet, the latest device, said to have been introduced in Australia, should be examined for popularising it in our country.

It is hardly necessary to add that the sweepers and the scavengers are performing the most essential service to the community and if it is not modernised, time is not far distant when on being fully awakened to a sense of human dignity they may strike work and paralyse all conservancy arrangements. Why not meet the contingency in a proper way?

Incidentally it may be observed that the use of litter boxes, in private houses and public places should be encouraged in order to reduce the work of the sweepers. Lack of civic sense in the matter is most regrettable. Many a man in the street behaves himself as if he had an inherent and perhaps his fundamental right, to scatter filth.

The introduction of the Flush or sweeperless latrines may lead to some unemployment, among sweepers; but for this, other avenues should be explored and may even be reserved for the members of the class affected.

Special effort should be made to encourage family-planning among them, so that nation's endeavours at raising their standard of living, may not be nullified by a proportionate increase in their population.

It may also be useful to study how the problem of transport and disposal of night-soil has been solved in other backward countries outside India, which are not shackled by the caste-prejudices peculiar to the Hindu Society.

Let the Government, municipal bodies, leaders of the so-called untouchable classes, as also social workers, give a serious thought to the above suggestions, which are obviously of a tentative nature and put forward to invite constructive criticism. Some of these were brought to the notice of the National Seminar on Casteism and Untouchability, held in September 1950 in Delhi, which the writer had the privilege to attend, were endorsed but so far without any tangible result. The attention of the Planning Commission, is also particularly drawn to the suggestion as in the second Five Year Plan the only steps envisaged for removal of untouchability appear to be a provision for drinking water wells, mixed dwellings, common community centres,

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Gandiji & A Couple of Stones

By

Shri Anand Prasad Mishra

The 30th January marks the death anniversary of Mahatma Gandhi. The Mahatma was a great moral power and his life was a commentary on the eternal truth which the sages and saints of all ages have uttered. He lived what he preached. The reader would find the following note on Gandhiji inspiring and revealing as ever.

Those days Gandhiji had set apart half an hour twice a week for a chat with gram-sevaks under training at the All-India Village Industries School. The time would be generally from two-thirty to three at noon. During the chat Gandhiji would be playing his Charkha and Kasturba or somebody else would be sitting by his side.

Punctually on time the gram-sevaks would assemble in the room and Gandhiji would begin with the query, "Well, what questions today?" And then for half an hour all sorts of questions would be asked—including many which had no point. But no question remained unanswered. Here is a fragment of the conversation that used to take place:

Q.—Bapu, is it a sin to tell a lie even as a joke?

A.—**Certainly. A sin is a sin, in whatever spirit it is committed. One should not tell a lie even as a joke.**

Q.—Why shouldn't we eat red chillies, which do have some good qualities?

A.—**There are some good points in everything. But red chillies have an adverse effect on the generative power of man and this bad point more than balances any good point it may have.**

Q.—If a worker leaves his home and dedicates himself purely in the cause of a mission, how is he to subsist?

A.—**(With a smile) He may die of starvation!—But I have yet to see a dedicated worker perish in this way.**

Q.—Who, according to you, is a successful village worker?

A.—**He who mixes with the populace so completely that the villagers cannot bear his departure from among their amidst. A village worker is a worker as well as a guide, and he can perform both these tasks ideally only if he has a sense of humility.**

One day some people said to Gandhiji, "The four-and-a-half-mile-long kuchha road from Wardha to Sevagram is in a very bad condition. No vehicle can ply on it and it is also very difficult to walk especially for the foreign visitors who come to see you from all over the world. If you write about this to the authorities, it would be promptly repaired."

Gandhiji said, "Yes, the road is indeed in a bad shape,—but I am not going to write about it to the authorities. As a matter of fact I feel we should ourselves repair it. Whosoever comes from Wardha should pick up a couple of stones from the nearby hillock and arrange them on the road. Even Ba and Mahadev could do this."

People smiled at the idea. "How can the removal of a couple of stones repair a road?" it was asked.

But Gandhiji was in earnest. In all seriousness he said, "All devoted labour is crowned with success. I have already begun to see a pucca road envisaged before me ....."

From the next day the plan was put into action and every traveller from Wardha to Sevagram began to bring a couple of stones with him. People used to bring the stones, but they also joked about it—"Just a couple of stones, and we'll have a 'pucca road!'" Gandhiji, however, did not forget to keep a careful count of the stones brought.

Sometimes distinguished visitors and guests also participated in the programme.—And thereby lay an humorous tale. Once the late Munshi Ajmeri, the literary guide of poet Maithili Sharan Gupta, was on his way to Sevagram to see Gandhiji. From Wardha he started for Sevagram in a bullock-cart, but when he learnt that everybody, including Kasturba, crosses the distance on foot he decided to do the same. But Munshiji was a fat man and also unaccustomed to walk. Naturally he found the going very rough. By the time he reached Sevagram he was so exhausted that he rested for a couple of hours before he went to see Gandhiji. When he did go to see Gandhiji, he exclaimed, "Bapu, what a God-forsaken place you have chosen to live! Reaching here is itself next to impossible—and you ask people to bring a couple of stones with them!"

Bapu said with a smile, "I understand your difficulty and assure you I can remove it—provided you stay here for a month. By making you travel on this road I shall not only build your body but also build this road.

All broke into laughter including Munshiji, who quick-witedly countered, "In that case not only will the sick cross end but also the patient!"

Some time later when the author of these reminiscences again visited Sevagram, he saw a smooth road shining in the sun. 'The couple of stones' had done the trick!

("Yojana")

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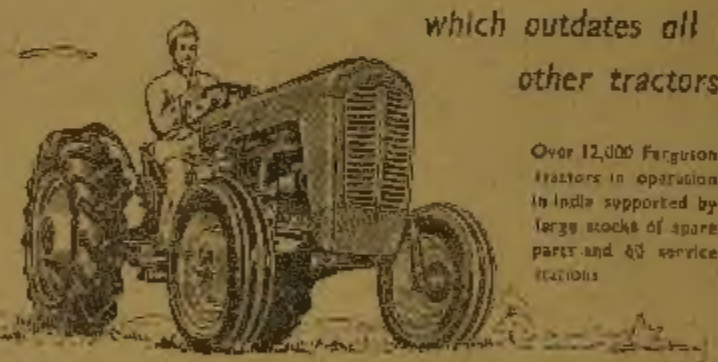

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